

**A Shorte**  
**Catechisme for**  
**Householders.**

With prayers to  
the same ad-  
ioyning.

*Psalm. 34. 11.*

*4<sup>th</sup>* Come ye Children, hearken  
vnto me, I will teach you  
the feare of the Lord.

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1583.



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 **A short Catechisme,**  
*containing a declaration of the true way  
to life euerlasting. Very meete to be  
knowne of euerie one, before they be  
admitted to the Lords Supper.*

**Question.**

*What is the cheefest thing which euerie  
one ought to be most careful of as long  
as they liue?*      **Answer.**

**Euery one ought to be most care-  
full of these two poynts.**

**first and chæfely how we can be  
saued in the a day of iudgement, be-  
fore Gods iudgement seate, and so  
come to life euerlasting,**

**Secondly, how to liue according  
to Gods holy wyll during our lyfe:  
In which two pointes wholly stan-  
deth the glory of God, so much as of  
man ought to be sought for.**

**Question.**

*How can we know this, howe we are  
discharged before Gods iudgement seat?*

**Answer.**

**We can neuer knowe howe we be  
discharged**

<sup>a</sup>  
Mat. 9. 12.

13.

1. Tim. 1. 15

Mat. 11. 28

discharged before <sup>h</sup> iudgemēt seate  
of god, vntil such time as we know  
our owne a miserable estate, by rea-  
son of the greatnes of our sinnes, &  
the horrible punishment, which we  
deserue for them.

Question.

*How doost thou knowe the greatnesse of  
thy sinne, and the horrible punishment  
due to the same?*

Answer.

<sup>a</sup>  
Rom. 3. 10.

Rom. 7. 7.

8. 9. 10. 11.

12. 13.

Rom. 5. 10.

Gal. 3. 19.

b

Rom. 7. 9.

The greatnesse of my sinne, and the  
horrible punishment therof, I know  
by the <sup>a</sup> law of God, <sup>b</sup> rightly vnder-  
stande, the sum wherof is contain-  
ed in the ten commaundements.

Question.

*Rehearse the ten commaundements?*

Answer.

Epo. 20. 1.

God spake all these wordes, and  
said: I am the Lord thy God, which  
brought thee out of the Lande of E-  
gypt, out of the house of bondage.  
1. Thou shalt haue none other Gods  
but me.

2. Thou shalt not make to thy selfe any  
grauen



grauen image, nor the likenesse of any  
thing that is in heauē aboue, nor in the  
earth beneath, nor in the water vnder  
the earth, thou shalt not bow down to  
thē nor worship them: For I the Lord  
thy God, am a ielious God, & visit the  
sinnes of the fathers vpon the children,  
vnto the third & fourth generation of  
them that hate me: And shewe mercy  
vnto thousandes, in them that loue me  
and keepe my commaundements,

3 Thou shalt not take the name of the  
Lord thy God in vaine: For the Lord  
wyll not holde him guiltlesse, that ta-  
keth his name in vaine.

4 Remember thou keepe holy the Sa-  
baoth day: sixe dayes shalt thou labour  
and do all that thou hast to do. But the  
seuenth day is the Sabaoth of the Lord  
thy God: In it thou shalt do no maner  
of worke, thou and thy sonne, and thy  
Daughter, thy man seruaunt, and thy  
Mayde seruaunt, thy Cattell, and the  
straunger that is within thy gates: For  
in syxe daies the Lorde made Heauen  
& earth: the Sea, and al that in them is,

and rested the seauenth day : wherefore  
the Lorde blessed the seauenth day  
and halowed it.

5 Honor thy Father and thy Mother  
that thy dayes may be long in the land  
which the Lord thy God giueth thee.

6 Thou shalt doo no murther.

7 Thou shalt not commit adultery.

8 Thou shalt not steale.

9 Thou shalt not beare false witness  
against thy neighbour.

10 Thou shalt not couet thy Neigh-  
bours house , thou shalt not couet thy  
Neighbours Wife , nor his man Ser-  
uaunt, nor his Mayde , nor his Oxe  
nor his Ass, nor any thing that is his.

Question.

*what is the first commaundement?*

Answer.

1. Thou shalt haue none other Gods  
but me.

Question.

*what is the meaning of this commaun-  
dement.*

Answer.

The lord God straightly chargeth  
vs in this first comaundement, that  
we

we worſhip God alone, which wor-  
 ſhip ſtandeth in ſoure pointes: firſt  
 that wee a loue God aboue all. Se-  
 condly, that wee b feare God aboue  
 al. Thirldy, that we make our prai-  
 ers to c none but to God. Fourthlye  
 that we d acknowledge God alone  
 to bee the guider, and gouernier of  
 althings: e of who we receiue al the  
 benefits that we haue, and there-  
 fore, that f wee truſt and ſtaye vpon  
 him alone.

Phil. 3. 78.  
 a  
 Mat. 10. 37  
 b  
 Mala. 1. 6  
 Mar. 10. 28  
 c  
 Ro. 10. 13  
 d  
 Pſal. 135. 6  
 ct. 115. 3. et.  
 145. 15, 8, 95  
 4. 5.  
 e  
 3am. 1. 17  
 f  
 Jer. 17. 5. 3  
 48. 7  
 Eſai. 1. 1  
 Jer. 48. 7

Question.

*vwhat is the ſecond commaundement?*

Aunſwer.

2 Thou ſhalt not make to thy ſelfe any  
 grauen image, nor the likenes of any  
 thinge that is in heauen aboue. &c.

Question.

*vwhat is the meaning of this commaun-  
 dement?*

Aunſwer.

In this ſeconde commaundement  
 be contained three thinges.

firſt, that we ſhould not a thinke  
 God to bee like eyther man or wo-

a  
 De. 4. 15. 16  
 17. 18, 36.  
 Act. 17. 28  
 Iohn. 1. 18,  
 1. Tim. 6. 16  
 1. Ioh. 4. 12  
 Eſa. 40. 18  
 25. et. 46. 5,

Alitij.

man

man, or any other thing, and therefore þ we make no Image of God in any case.

<sup>b</sup>  
Leuit. 26. 1  
Exo. 31. 34  
Exo. 34. 14  
15.  
Deu. 4. 23.  
Psal. 97. 7.  
et 106. 36.  
Esa. 44. 19  
Dan. 3. 18

Secondly, that we make no Image of any other thing, either to worship the Image it selfe, eyther God Saint or Angell, by þ Image, neither yet to this end to be þ better put in mind of God by þ Image.

<sup>c</sup>  
Abx. 2. 18.  
Jer. 10. 8.  
14. 15. 16.  
<sup>d</sup>  
Joh. 4. 23.  
24.  
Mat. 15. 9  
Esa. 29. 13.

Thirdly, that we worshippinge not God in any other outward worship, according to our owne fantasies, but eas God commaundeth vs in his word.

Question.

14.

*what is the third commaundement?*

Answer.

<sup>e</sup>  
Deu. 12. 32.  
et 5. 32. 33  
Pro. 3. 6.  
Josu. 1. 7.  
Epor. 22.  
18. 19.

3 Thou shalt not take the name of the Lord thy God in vaine, &c.

Question.

*what is the meaning of this commaundement.*

Answer.

God chargeth vs in this third commaundement, these thre things.

<sup>a</sup>  
Deu. 28.  
18. 59.

First, that we vse with a most true

reuerence the name of God, when  
focuer we either speake or thinke  
vpon him.

Pla. 3. 1,  
Jer. 10. 6  
1. Cor. 19. 13  
b

Secondly, that wee neuer blas-  
pheme the name of God, by b Cun-  
iuring, Wytchcrafte, Sorcerie, or  
Charming, or any such like: neither  
by cursing or banning.

Deu. 18. 10  
11. 12.  
Esa. 8. 19  
It. 47. 9  
Mal. 3. 5  
Gal. 5. 19  
20  
It. 19. 16  
c

Thirldy, that we neuer c sweare  
by the name of God, in our common  
talke, although the matter be neuer  
so true: But onelie where the d glo-  
rie of God is sought, or the saluati-  
on of our brethren, c or also before a  
Magistrate in witnessing y truth,  
when wee are thereunto lawfullie  
called. In which causes wee must  
f onely sweare by the name of God:  
But as for g Saints, Angelles, h  
Roode, booke, Crosse, Masse or any  
other thing, we ought in no case by  
them to sweare.

Mat. 5. 34  
35. 36. 37.  
Jam. 5. 12.  
d  
Jofu. 3. 12  
2. Cor. 1. 23  
It. 11. 31.  
Gal. 1. 20.  
e  
Ezo. 22. 10.  
11.  
f  
Deu. 6. 13.  
It. 10. 20.  
g  
2. Cor. 1. 23.  
h  
Jer. 5. 7  
It. 13. 19. 17.  
Imo. 8. 14  
Soph. 1. 40

Question.

what is the fourth commaundement?

Answer.

Remember that thou keepe holy the  
Sabaoth

Sabaoth daye.

Question.

*what is the meaning of this commaundement?*

Answer.

The hallowing of the Sabaoth day, is to a reſte from our labours in our calling: and in one place to aſſemble our ſelues together, and with feare and reuerence to heare, marke, and b laye bp in our hartes, the woorde of God c preached vnto vs: To d praye altogethet y which wee e vnderſtand with one conſent And at the times appointed, to f vſe the ſacraments in faith and repen- taunce: and all our life long to g reſt from wickedneſſe, that the Lord by his holy ſpirit may worke in vs his good worke, and ſo beginn in this life, the euerlaſting reſt.

Question.

*what is the fiſt commaundement?*

Answer.

Honor thy Father and thy Mother.

Question,

*what*

<sup>a</sup>  
Deut. 5. 14  
Exo, 16, 26

<sup>b</sup>  
Mat. 13. 23

<sup>c</sup>  
Acts, 20. 7  
et, 15, 21, et.  
11. 15. 16. 17  
Luk, 4. 16, 21

<sup>d</sup>  
Mat, 18, 19  
1. Corin, 14  
16, 17.

<sup>e</sup>  
1. Cor. 14  
16, 17  
<sup>f</sup>

1. Co, 1. 33  
<sup>34</sup>  
Acts, 2. 42  
et, 20. 7

<sup>g</sup>  
Rom, 29, 7  
Heb, 4. 9. 10

*vvhhat is the meaning of this commaundement?*

**Aunswer.**

The meaninge of the fyfte commaundement, is that we should honour (that is to say) loue, feare, obay & releeue our a **P**arentes, & any other that are vnto vs in their steepe. As our b **P**rinces, Rulers & Magistrates: c our **P**astours & Teachers our d **M**aisters: & all others which are aboue vs, in any calling, placed by God, e the aged and graye headed: and that all Superours shewe themselves in deede **P**arentes, in f defending and guiding theyr inferiours.

a  
Acti, 19. 3  
Colof, 3. 12  
22. 24. 24.  
Ephs, 6. 1,  
2. 3.  
b  
Eph, 2. 18  
Rom, 13. 1. 2  
Titus, 3.  
c  
Heb, 13. 17  
1. Thes, 5. 12  
13 d  
Ep, 6. 5. 6. 7  
Tit, 2. 9. 10  
e  
Eph, 19. 32  
f  
Colof, 3. 19  
21  
Col, 4. 1  
Ep, 6. 4. 9, &c

**Question.**

*vvhhat is the sixt commaundement?*

**Aunswer.**

6 Thou shalt doo no murther.

**Question.**

*vvhhat is the meaning of this commaundement.*

**Aunswer.**

First the Lord **G O D** forbyddeth  
vs



<sup>a</sup>  
Gen. 9. 6.  
Deu. 5. 17

<sup>b</sup>  
Mat. 5. 38  
39.

<sup>c</sup>  
Col. 3. 11. 13  
<sup>d</sup>

Leu. 19. 14.  
17. 18.

<sup>e</sup>  
Mat. 5. 21  
22.

1. Job. 3. 15  
<sup>f</sup>

Psa. 20. 22  
<sup>g</sup>

Mat. 25. 3;  
Esa. 58. 7.

Eze. 38. 7  
<sup>h</sup>

Mat. 5. 44.  
Leu. 19. 18

Leu. 6. 27  
Rom. 12. 17

18. 19. 20. 21

vs in this first commaundement, al  
a killing, b fighting, and c quarrel-  
ling, and d reproches, mockes, and  
tauntes.

Secondly, he forbiddeth al killing  
in heart, that is al e anger & malice  
f all desire of reuenge.

Thirddie, on the other side he com-  
maūdeth vs to preserue life by ex-  
ercising g the workes of mercy, and  
compassion towards our bretheren  
yea, euen towards our enemies.

Fourthly, to h loue one another  
inwardly in heart, as our selues  
yea, euen our enemies, and them  
that hate vs,

Question.

*what is the seuenth commaundement?*

Answer.

7 Thou shalt not commit adultery.

Question.

*what is the meaning of this commaun-  
dement?*

Answer.

<sup>a</sup>  
Leu. 18. 20.  
19. 92.

Deu. 23. 17

We are forbidden in this seuenth  
comaundement, first a all adultery,  
fozni-



fornication: and all other <sup>b</sup> vncleanesse in our bodie.

<sup>b</sup>  
Leu. 18. 2  
23. 24. 25.

Secondly, all <sup>c</sup> vnpure thoughtes, and lustes of the heart.

<sup>c</sup>  
Mat. 5. 28

Thirdlie, all other thinges which might intise to such vncleanesse, as all vnchast <sup>d</sup> behauiour, <sup>e</sup> filthy talke and songs, wanton apparel, leauid and idle pastimes, <sup>g</sup> gluttony, drunkennes, <sup>h</sup> houses of open whoredom & whatsoeuer else may allure vs to vncleanesse.

<sup>d</sup>  
Esa. 3. 16.  
17.  
Rom. 13. 13  
<sup>e</sup>  
Eph. 4. 29  
et 5. 3. 4.  
<sup>f</sup>  
Deu. 22. 11  
Esa. 3. 18.  
19. 20. 21. 22  
23. 24.

Fourthlie, on the other side, he commaundeth vs to keepe our bodie & soules i chaste and pure, as temples of the holy ghost: Or if the <sup>k</sup> gift of chastity be not giuin vs: then to vse the lawfull remedie appointed by God, which is mariage,

<sup>g</sup>  
Eph. 5. 18.  
<sup>h</sup>  
Deu. 22. 20  
21.  
<sup>i</sup>  
1. Cor. 6. 15.  
19. 20.  
1. Thes. 4. 3  
4. 5.  
<sup>k</sup>

Question.

1. Cor. 7. 1. 9  
Heb. 13. 4.

*what is the eight commaundement?*

Aunswer.

8 Thou shalt not steale.

Question.

*what is the meaning of this commaundement?*

Aunswer.

Aunſwer.

In this cyght cōmaundement the  
Lord God ſorbyddeth all a ſtealing  
and robbing in outward deedes.

Secondly, he forbiddeth b all ſtea-  
ling in hart, that is all deſyre of any  
mans goods wrongfully.

Thyrdly, he forbiddeth c all, decept  
and wzonfull dealing.

Fourthly, on the other ſyde hee  
chargeth vs, that wee bee d content  
with that porcion of goodes which  
the Lord giueth vs: to e apply our  
ſelues in our vocatyon and calling,  
to get our owne lyuing, and to lyue  
of that which is our owne, and alſo  
to be helpfull vnto others.

Question.

*What is the ninth commaundement?*

Aunſwer.

9 Thou ſhalt not beare falſe witneſſe  
againſt thy neighbour.

Question.

*What is the meaning of this commaun-  
dement?*

Aunſwer.

The

The Lord God in this ninth commaundement dooth commaunde vs  
fyrst, that wee should neuer a speake  
falsely in witnesse bearing.

<sup>a</sup>  
Pro. 19. 5, 9  
Eccl. 21. 18

Secondly, that not onely in wytnesse bearing, but also in no other  
matter we should neuer b lie flatter  
or dissemble.

<sup>b</sup>  
Eph. 4. 25  
Psal. 15. 12  
<sup>c</sup>  
Psal. 15. 3  
Pro. 25. 18

Thirldy, that we should neuer tell  
false c tales behind our neighbours  
backe, or heare them of others: that  
we should neuer b beleue any euill  
spoken behinde their backs, vntill  
we fully know the certaintie.

<sup>d</sup>  
Mat. 7. 1. 2  
Rom. 14. 4  
Psal. 15. 3  
Jam. 4. 12  
<sup>e</sup>

Fourthlye, in pryuate offences to  
speake nothing, although it bee true  
to the e hurtynge of our Brothers  
good name, if by f pryuate admony-  
tions he may be wonne.

<sup>f</sup>  
1. Pet. 4. 8  
1. Cor. 13. 7  
Pro. 11. 12  
<sup>f</sup>  
Mat. 18. 15  
16. 17. 18

Question.

*what is the tenth commaundement?*

Answer.

10 Thou shalt not couet thy Nigh-  
bours house, &c.

Question.

*what is the meaning of this commaun-  
dement?*

dement?

Answer.

Heere the Lorde in plaine words,  
doth forbid all inward desire, what  
so euer is vnlawfulla to be done, al-  
though we neuer b consent vnto it,  
as the c rebellion of the flesh, al cor-  
ruption of the d old man, all e blotte  
of originall sin, so that by this com-  
maundement most cleerely, we may  
see the Image of that man y plea-  
seth God, euen such a one in whom  
nothing is impure, neither in will  
nor nature.

a  
Rom. 7. 7.  
b

Gen. 4. 5.  
et. 8. 21.

Ps. 10. 9.  
c

Rom. 7. 23  
d

Eph. 4. 22

Col. 3. 9.  
e

Rom. 6. 6

Question.

*Canst thou fulfill all these commaunde-  
mentes without breaking any one of  
them?*

Answer.

These are the commaundements  
of almightie God, the perfect fulfill-  
ling whereof a no flesh can attaine  
vnto, no, although I doe all that I  
can: yet I breake them dailie both  
in thought, word and dede.

a  
Rom. 3. 23  
Rom. 8. 3.  
4. et. 11. 32.  
1. Joh. 1. 8.  
1. Re. 8. 46.  
Ps. 19. 9,

Question,

*what*

what punishment dooth God appoint for  
breaking any one of them.

Answer.

The punishment for the breaking  
of the least commaundement, such in  
a thought, yea, if it were but once  
broken in all my life. is the euerla-  
sting c curse of G D D, which con-  
taineth al the torments that can be  
devised both of soule and body, & in  
the Scripture is called by diuers  
names to expresse p paine, as d hel  
fyre, the e worne that neuer dyeth,  
f bitter darknesse, g burning lake, h  
second death, damnatio & such like.

Question.

Is there nothing which a man can doo in  
this worlde, to serue as a sufficient re-  
compence to God for one sinne?

Answer.

No, although I should giue a all  
my goods to the poore, or suffer my  
body to be b whipped al my life log  
or suffer anye other punishment  
which might be devised: it is not  
suffycient for one of my least sins.

B.j.

Question.

<sup>a</sup>  
Mat. 5. 18.  
<sup>b</sup>

Jam. 2. 10.  
Gal. 3. 10.  
<sup>c</sup>

Gal. 3. 10.  
Deu. 27. 26  
<sup>d</sup>

Mat. 3. 12.  
Is. 10. 28.  
Mat. 9. 43.  
<sup>e</sup>

Mat. 9. 44.  
46.  
<sup>f</sup>

Mat. 22. 13.  
Is. 25. 30.  
<sup>g</sup>

Is. 19. 20  
Is. 10. 10, 14.  
<sup>h</sup>

Is. 10. 6.  
Is. 21. 8.  
<sup>a</sup>

Is. 17. 10.  
<sup>b</sup>

Col. 2. 23.

Question.

*Yea, but God is mercifull, will he therefore punish sin so sharplie thinkest thou?*

Answer.

<sup>a</sup>  
2. Cor. 1. 3.  
Psal. 145. 8

286. 15.

<sup>b</sup>

Psal. 7. 9.

Psal. 11. 8.

Rom. 3. 4.

John. 3. 33

Our God indeede is a merciful, but he is also b iust & true, and therefore must needes of iustice and truth punish mans sinne with that punishment which he hath appointed.

Question.

*Seeing then this punishment must needs bee suffered, are we in our selues able to suffer, and overcome it?*

Answer.

<sup>a</sup>  
Psal. 130. 3  
Mat. 19. 15

None is able to suffer & and overcome this great punishment of sin, beeing onely man.

Question.

*Is there then no meanes at all wherby we may be saved from these paines everlasting?*

Answer.

The paynes which our sinnes deserue, must needes be suffered by man, because god of his iustice must needs punish sin in mā, which was  
com:

committed by mā, and therfore our  
Saviour Christ being everlasting  
God : became also a man, and hath  
sully b suffered whatsoeuer was  
due for mans sinne.

Question.

*Are not then all people discharged seeing  
the punishment is paid?*

Answer.

None are discharged saving those  
that take a holde vpon Christe, and  
his merites with a true faith.

Question.

*What callest thou this true faith?*

Answer.

This true & liuely faith is a a sul  
perswasion & assurace of my d hart  
grouded vpon the c promise of God  
& wrought in me by y d hely ghost,  
wherby I am sully assured, y what  
soeuer christ hath wrought for mā's  
saluation, pertaineth not only to o  
thers but euen c to me, and is who  
ly mine as surely as if I performed  
the same in mine owne person.

Question.

B. 11.

How

<sup>a</sup>  
Gala. 4. 4.  
Heb. 2. 9.  
10. 14. 15.  
16. 17. 18.  
Heb. 4. 15.  
1. Tim. 2. 5  
Rom. 8. 3. 4

<sup>b</sup>  
Gala. 3. 13.  
Rom. 4. 25  
John. 1. 29  
1. John. 2. 1  
2. Cor. 5. 21  
Eph. 5. 2. 6.  
Rom. 8. 3.

<sup>a</sup>  
John. 3. 16  
18. 36.

<sup>a</sup>  
Colos. 2. 2  
1. John. 3. 3  
Eph. 3. 12  
Ro. 8. 38. 39  
Eph. 1. 18,

<sup>b</sup>  
Rom. 10. 9  
Eph. 3. 17.

<sup>c</sup>  
Ro. 4. 2. 18.  
Rom. 10. 8.  
Et. 1. 16. 17

<sup>d</sup>  
Ep. 1. 17. 18  
2. Cor. 1. 12  
Et. 5. 5.  
1. Cor. 2. 10.  
2. Cor. 4. 13

<sup>c</sup>  
How Ep. 3. 17. 18



How can it be that thy sinnes are forgie-  
uen, and yet according to Gods trueth  
fully punished, with the punishment  
which God hath appointed for sinnes?

Answer.

By this my true faith I see my sins  
bothe to be forgiven, & yet fully pu-  
nished, for in Iesus Christ to satis-  
fy Gods iustice, they be b fully puni-  
shed, & yet to me they bee c forgiven  
because in me they be not punished  
but in Christe for mee, to set forth,  
Gods mercy, & therefore shal neuer  
be layd to my charge. In this man-  
ner therfore I see the Lord my God  
to be both mercifull and iust.

2. Cor. 5. 21

Rom. 3. 25.

b

7. Joh. 2. 1. 2

Gal. 3. 13.

Rom. 4. 25.

c

1. Cor. 5. 9.

Question.

Yea, but although the punishment of thy  
sin be paid in Christ, yet seeing there  
can no unrighteousnes dwell with God,  
how canst thou stand before Gods iudg-  
ment seat as righteous and iust, seeing  
thou hast no righteousness, but such as  
is stained with so manie sinnes?

Answer.

I stand as iuste & righteous before



the throne of God, not clothed with  
mine owne righteousness, which I  
haue wrought in mine owne person:  
but with the a righteousness of Je-  
sus Christ. Which righteousness  
being taken holde vpon b by a true  
faith, is made mine: Thus am I iust  
in the sight of God, not in respect of  
mine owne workes, which I haue  
wrought: but taking holde vpon  
Christs workes to be mine by faith.

a  
1. Cor. 1. 30.  
1. Cor. 5. 21.  
Rom. 3. 28.  
b  
Eph. 3. 17.  
Rom. 3. 18.  
Joh. 3. 18.

**Question.**  
*Doth not this make men to run into all  
sinne and wickednesse?*

**Answer.**

No, for this true faith as soone as  
it is wrought in vs a through the  
holy Ghost, doth frame our hartes  
a new & causeth vs to b detest, hate,  
lothe and abhorre sinne in al men,  
but especially in our selues, and ma-  
keth vs to haue our c whole delight  
& ioy in those thinges which be a-  
greeable to Gods will, and causeth  
vs also to d expresse the same in our  
life and conuersation; or els it is no

a  
Joh. 3. 3, 5  
Eph. 4. 20.  
Col. 3. 9.  
Rom. 6. 6.  
ct 12. 1, 2  
b  
Rom. 7. 23  
c  
Rom. 5. 1, 2  
3. 1.  
d  
Rom. 6. 11.  
12. 13.  
Rom. 7. 17  
Joh. 15, 5

B.iii. true

true saith, but a e dead saith.

Question.

<sup>e</sup>  
Jam. 2. 17. *Rebearsse the summe of this saith.*

Answer

I belecue in God the father almighty,  
maker of heauen and earth. And in  
Iesus Christ his only Son our Lorde:  
which was conceived by the holve  
Ghoste, borne of the Virgin Marie. He  
suffered vnder Poncious Pilate, was  
crucified dead and buried, he descen-  
ded into hel, and the third day he rose  
again from death. He ascended into  
heauen, and sitteth on the right hand of  
God the father almighty. From thence  
shall he come to iudge bothe the quick  
& the dead. I belecue in the holy ghost.  
The holy catholicke church, the com-  
munion of Saints, the forgiuenesse of  
sinnes, the resurrection of the bodye.  
and the lyfe euerlasting. So be it.

Question.

*What is the effect of this Creede?*

Answer.

This Creede contayneth foure  
speciall pointes. First, what wee  
ought

ought to beleue concerning God & father, Secondly, concerning God the Son. Thirdly concerning God & holy ghost. Fourthly concerning Gods people called the Church.

Question.

*what beleuest thou in the first part concerning God the Father?*

Answer.

first, I beleue & God the father through Christ a into whose body I am grafted by faith, is not only a b father of other faithfull: but euemy father, & therefore c loueth me Secondly that he is almighty, that is, that he hath d all potuer in his hand guiding and ruling althings so that nothing can be done in heauen, earth, nor hell, wpythout his prouidence.

<sup>a</sup>  
John. 1. 12.  
Rom. 8. 1.  
Rom. 8. 11.  
Gala. 3. 26.  
<sup>b</sup>  
Rom. 8. 15.  
1. Cor. 6. 18  
<sup>c</sup>  
Rom. 5. 8. 9  
Ela. 54.  
6. 7. 8.  
<sup>d</sup>  
Ela. 4. 5. 5.  
6. 7.  
Ela. 46. 10.  
11.

Question.

*what beleuest thou in the second parte concerning God the Sonne?*

Answer.

I beleue that Iesus Christe, one a God in substaunce with & father

<sup>c</sup>  
2. mo. 3. 6  
Ier. 10. 23.  
1. Reg. 22.  
19. 20. 32.  
Psa. 139. 7  
1. 5.

B. iij.

and

Rom. 9. 5  
Joh. 1. 1  
Joh. 1. 4.  
10. 11.

Rom. 1. 3  
Mat. 1. 20  
21.

De. 2. 14. 15  
Rom. 8. 3

and y<sup>e</sup> holy Ghost b<sup>e</sup> tookē fleshy of the  
Virgin, & is becom perfect man, as  
I am, in al<sup>l</sup> things, sin onely excep-  
ted, & in my nature hath wrought  
for me: Whatsoever was needefull  
for my saluation.

Question.  
What meanest thou, when thou sayest.  
He suffered vnder Poncius Pilate?

Answer.  
Because y<sup>e</sup> manner of death which  
men doe suffer by the sentence of the  
Judge, and vnder y<sup>e</sup> title of Justice  
is more shameful, slanderous, and  
terrible, then if a man should die na-  
turally in his bed: Therefore Christ  
took on him our person, to shew  
himselfe before an earthly Judge,  
and to be cōdemned by the mouth  
of Pilat, he being then Judge, that  
thereby we might be cleared before  
the iudgement seat of God.

Isa. 53. 7.  
Mat. 27. 12.  
Joh. 9. 1  
13. 23

Question.  
What meanest thou when thou sayest,  
Christ was crucified, dead & buried?

Answer.  
I saye

Spelt

First, I meane in that hee was crucified, that he suffered a the death of the Crosse, which was an abhominable and cursed death, b to deliuer mee from the curse which was due for my finnes.

Secondly, for as much as death was a punishment due vnto mā for sin, therefore our Saviour did suffer death, and by suffering, ouercame death. for in his death doth lye the principal point of our saluation: for if he had not bene truly c dead, we shoulde bee yet subject to eternall death and damnation.

Thirdly, hee was buried for the more greater confirmation of hys death and resurrection. And to the intent to make it more certaintely knowe vnto vs, it pleased him also to be buried after the common manner of men, & that by two notable persons d Nicodemus & Joseph of Aramathia, which was done also by the will and consent of Pilate, who caused the body to bee deliuer-

red

<sup>a</sup> Luk. 23, 33

<sup>b</sup> Gal. 3, 13, 14

<sup>c</sup> Esa, 53, 12

Rom, 6, 8

1, Cor, 15, 3

1, Pet, 2, 24

<sup>d</sup> Mat. 27, 57

Mat, 27, 58

Luk, 23, 53

red vnto them.

Question.

*what meaneſt thou cōcerning this, that  
Chriſt diſcended into Hell?*

Answer.

Where it is ſaide that Chriſte diſcended into hell, thereby I beleue ꝑ Chriſt did not onely ſuffer in his body, ꝑ puniſhment due to my body, a but alſo in his ſoule the puniſhment due to my ſoule, which was the torments of hel, ſecōd death, b ſorrows of death & abiection from God: as it doth appeare, by the anguiſh of his ſoule in the Garden, c when drops of blood iſſued out of his body, & alſo vpon the Croſſe, by d his lamentable cry to his father. For in a miſerable caſe had we beene, if he had ſuffered onely the puniſhment due to our body, and not to our ſoules.

Question.

*what fruit haſte thou by this death of  
Chriſte?*

Answer.

fiſt, I beleue that this, death and  
puniſh-

a  
Eſaie, 53. 4.  
8. 10.

b  
Acto, 2. 24.  
Mat. 26, 38

c  
Luce, 22, 44

d  
Luce, 23. 46.  
Mat. 27. 46.  
46. 50.

punishment, which Christ suffered,  
is the appeasing of a Gods wrath,  
and a full satisfaction to God for al  
my sinnes.

Secondly, that b as he is dead for  
sin, so he will cause sin to die in my  
mortall body.

Question.

*what profit hast thou by the rising againe  
of Christe?*

Answer.

Firste, I am assured by his rising  
from death, that he hath overcome  
death hell and synne, and hath syni-  
shed my iustification.

Secondly that as he is risen from  
death: so he causeth mee as a mem-  
ber of him, to ryle from synne, and  
delight in righteoudnesse.

Thirde, his rising agayne, is a  
sure pledge c to mee, that my bodye  
shall in lyke manner ryle againe.

Question.

*vbat is the meaning of this, that Christ  
ascended into heauen?*

Answer.

Christe

a  
Heb 9.12.

11.14.28.

1. Pet. 2.24

1. 3oh. 2.2

b

Gal 1.5.23.

Gal 2.19

Roma. 6.6.

7 8.11.

a  
1. Cor. 15.

15.56.57.

Rom. 8.31.

34.

Rom. 4.25.

b

Rom. 6.40

Col. 3.1.2.

c  
1. Cor. 15.

13.26.20.



<sup>a</sup>  
3a, 1, 17,

3a, 3, 21

<sup>b</sup>

Mat. 28, 20

Christ as touching his manhead is  
a onely in heauen, but <sup>b</sup> in his God-  
head, and comfort of his holy spirit,  
hee is with vs to the ende of the  
world. Question.

*What good gettest thou by the ascending  
of Christ into heauen?*

Answer.

First, Christe his ascending vnto  
heauen, is a sure pledge vnto mee,  
that a I shall in lyke manner as a  
member of hym, by his power, be  
recpyed into heauen, in the same  
nature wherein he is ascended.

<sup>a</sup>  
Job, 14, 3

Phil, 3, 21

Col, 3, 3

1, Ebc, 4, 17,

<sup>b</sup>

1, Job, 2, 1, 2

Heb, 9, 12,

et, 14

Rom, 8, 34

Secondly, Christe, having ascen-  
ded into heauen, <sup>b</sup> maketh continu-  
all intercession for mee.

Question.

*What is the meaning of this, that Christ  
sitteth at the right hande of God the  
Father.*

Answer.

Christe sitteth at the right hande  
of the father that is: hath a all pow-  
er given him of the Father ouer all  
thinges.

<sup>a</sup>  
Mat. 28, 18

Eph, 1, 20,

21, 22

Question.



Question.

what fruite doost thou receiue by this,  
that Christe shall come to iudge the  
quicke and the dead?

Answer.

To me that am a member of Christ  
it is a singular comforte, a when I  
knowe assuredly that none shall be  
my iudge, but he, that is my sauioꝝ:  
But terrible it will be to those that  
flee from Christe, b when they shall  
see him come to iudge them, whom  
they in theyꝝ life time refused.

<sup>a</sup>  
Mat. 24, 31  
Mat. 25, 34  
Mat. 19, 28.  
2, Cor. 1, 10  
<sup>b</sup>  
2. Cor. 1, 6  
7, 8  
Luh. 21, 25,  
Mat. 25, 41

Question.

what beleeneest thou in the thirde parte  
concerning God The holy Ghost?

Answer.

I beleue that God the holy Ghost  
a sealeth into my hart all Christes  
benefites to be mine, and b maketh  
synne to die in me, & styꝝrech me vp  
to rightcounes and holines of life.

<sup>a</sup>  
Ro. 8, 9, 10  
11, 15, 16, 17  
Gal. 4, 6  
<sup>b</sup>  
Eph. 1, 17,  
Eph. 4, 23,  
Psalm, 1, 3  
Col. 2, 11,  
12, 13

Question.

Seeing there is but one onely God, why  
nameest thou the Father, the Sonne, and  
the holy Ghost?

Answer.

Because

a  
Mat 2. 16  
17. 28. 19  
1. Joh. 5. 7  
Esa 61. 1

Because God hath so opened  
himselfe in his a woorde, that these  
three sundrye persons are in sub-  
staunce but b one true and cuncta-  
sing God.

b  
1. Cor. 12. 11

Question.

4 Now let vs come to the fourth part: what  
callest thou the Catholike Church?

Answer.

a  
Rom. 8. 29  
Eph. 1. 10  
11. 12. 13  
Mat. 16. 28  
Joh. 10. 26

b  
1. Joh. 2. 21  
2. Cor. 12. 5  
Rom. 8. 16.

c  
2. Tim. 2. 19

d  
1. Pet. 5. 7  
Esa 40. 15.

Mat. 10.  
29. ; 9.

a  
1. Cor. 12. 12

12. 13. 10

1. Cor. 10. 17

Eph. 4. 15,  
11. 5. 30.  
Col. 1. 18  
Rom. 12. 5

The Catholicke Church, is the a  
whole company of faithfull people  
which euer were since y beginning  
of y world in all places, which also  
be now and shalbe to the end of the  
world. Of the which number I be-  
leeue that b I am one. I beleeue that  
God c knoweth them all, and hath a  
most tender care ouer the m.

Question.

what callest thou the Communion of  
Saintes?

Answer.

The Communion of Saints is  
the societie that all we which be-  
leeue haue one with another, as a  
members of one head Iesus Christ,  
where

wherby we are b ready to commu-  
 nicate al Gods benefits, both spiri-  
 tuall and tempozall, to the mutuall  
 health and comfzort one of another,  
 accordyng to the measure which  
 we haue receyued of God in thys  
 lyfe.

1. Cor. 11. 28  
 Gal. 6. 2.  
 Phil. 2. 1.  
 2. 3. 4.

Question,

*What is it to beleue The forgiuenes  
 of sinne?*

Answer.

I beleue that Iesus Christ hath a  
 wholly appeased God for my syns,  
 and paid the ful punishment due to  
 them, & therefore that they be frely  
 forgiuen me, and shal neuer be laid  
 to my charge.

2  
 1. Job. 2. 2.  
 Col. 1. 14.  
 20. 21. 22.  
 1. Cor. 1. 30  
 Ela. 53. 4. 5.  
 6. 8. 12.  
 Rom. 3. 24  
 25. 8. 5. 8. 18  
 2. Cor. 5. 19

Question.

*What beleuest thou of The rysing a-  
 gaine of the body?*

Answer.

I beleue that after this lyfe en-  
 ded, a my soule shall goe to GOD  
 that gaue it, and my body, shall rest  
 in the graue, vntill the appointed  
 time: and then I shall b lse GOD

3  
 Luk. 16. 28  
 23. 4

in

in my flesh? , and myne eyes shall  
looke 1 pon him , and this my body  
shall bee made like to the glorious  
bode of Christe , without all cor-  
ruption.

<sup>b</sup>  
Job, 19, 26,  
27.

1. Cor, 15, 42

43, 44, 53

Phil, 3, 21

1, Thes, 4

13, 14, 15, 16

Question.

*What is that thou sayest of Life euertlasting.*

Answer.

I beleue that when **G O D** shall  
raise againe this my bodye , and  
ioyne it againe together with my  
soule , that then I shall liue with a  
Christe, for euer in his euertlasting  
kingdome of glory.

<sup>a</sup>  
1, Cor, 15  
53, 54.

Question.

*By what meanes doo we attaine to this  
which thou hast heere confessed?*

Answer.

The holy Ghoste hath appointed  
the preaching of the word to be the  
ordinarie meanes, wherby, hee a  
worketh in our harts this true and  
liuely faith, and without this prea-  
ching of the worde , wee can neuer  
haue faith.

<sup>a</sup>  
Rom, 10,  
14, 17  
1, Cor, 1, 21

Question

**Question.**

*After that God by the meanes of hys word hath wrought in our hart's faith, by what meanes afterward dooth he strengthen the same.*

**Aunſwer.**

**This faith dooth God strengthen in vs by the ſelfe ſame preaching of the word, and alſo by the uſe of the Sacraments.**

**Question.**

*what calleſt thou the Sacraments.*

**Aunſwer.**

**Sacraments be a outward ſignes ordained of God for the greateſt aſſurance and ſtrengthening of our faith, being vnto vs ſure pledges of thoſe benefites of our ſaluation, which we receiue in Chriſt to be ours, & are represented vnto vs by ſuch outward ſignes of water in baptiſme, and Bread and Wine in the ſupper of the Lord. They ſerue alſo for a marke of our profeſſion, whereby wee differ from other people, which be heathen.**

<sup>a</sup> Gen. 17, 11

Exo. 12, 3

4. 5. 32.

<sup>b</sup>

Rom. 4, 11.

Question.

*How manie Sacraments be there.*

Answer.

<sup>a</sup>  
1. Cor. 10.  
1. 2, 3, 4.

There be a two Sacramentes,  
that is to say: Baptisme and the sup-  
per of the Lorde.

Question.

*What strength of faith hast thou  
through Baptisme.*

Answer.

<sup>a</sup>  
Act. 22. 16  
Mar 1, 4

I am taught and assured by a bap-  
tisme, that my finnes are forgiven  
mee: For as the water washeth a-  
way the filthines of the body, euen  
so shoulde I through the holy ghoſte  
be thereby fullie certified and per-  
swaded that b the bloude of Chriſte  
being sprinkled vpon my soule by y  
c hand o ffaith hath washed away  
both the guiltinesse of my sin, & the  
punishēmt due to the same: the fruit  
and effect wherof appeareth herein,  
that through the power of Chriſtes  
death and resurrection, I am dead,  
as touching sinne, and raised vp  
vppe agayne in. c newenesse of lyfe:  
whiche

<sup>b</sup>  
1. Pet. 1. 2  
Eph. 2. 21.  
1. Joh. 1. 7  
Eph. 5. 26  
1. Joh. 2. 2, 5, 6  
1. Joh. 2. 2, 16

<sup>c</sup>  
1. Joh. 1. 9

<sup>d</sup>  
1. Joh. 3. 3.  
4. 5, 6, 10.

whiche two thinges in whome so-  
 euer they appeare not: they may  
 well haue the name and tytle of <sup>c</sup> 2. Cor. 5. 17  
 Baptisme, but indeede they are no Gal. 5. 24  
 Christians. 15.

Question.

*What strength of Faith doo wee finde  
 in the vse of the Lorde supper.*

Answer.

The suppet of the Lorde through  
 þ holy ghost doth strengthen my faith  
 that I should not doubt, but as sur-  
 ly as I receiue the bread and wine  
 into my bodey, to become whollie  
 mine, so my a soule receiueth with-  
 al Christ, with his b passion & righ-  
 teousnesse to bee whollie mine as  
 surely as if I had wrought them  
 mine owne selfe.

<sup>a</sup>  
 Mat. 26. 26.  
 27. 28.  
 1. Cu. 10. 16  
 17. 18. 11. 24.  
 25. 12. 13.  
 b

Question.

*Are not then the bread and wine in the  
 Supper of the Lorde turned into the bodie  
 and blood of Christ.*

1. Cor. 1. 20  
 Rom. 4. 23  
 2. Cor. 5. 21

Answer.

The bread and wine as touching  
 their nature, and substance, a are

<sup>a</sup>  
 Mat. 26. 26  
 28.

C. ij.

not 7.



1. Cor. 10.  
16. 17, 8c 11  
16. 27, 28.

<sup>b</sup>  
Rom. 4, 11.

not turned: but as touching the vse of them that differ from common breade and wine, in that they are appointed of God to serue vnto vs as <sup>b</sup> Seales and pledges of those benefites which Christ in his body wrought for vs.

Question.

*In what maner oughtest thou to prepare thy selfe to the receiuing of these mysteries?*

Answer.

<sup>a</sup>  
1. Cor. 11, 28

<sup>b</sup>  
2. Cor. 13, 5

<sup>c</sup>  
Eph. 1, 13.

1. Cor. 1, 22  
et 5, 5

<sup>d</sup>  
Rom. 8, 15

Eph. 3, 12

<sup>e</sup>  
1 Joh. 2, 1, 2

Esay, 53, 6.

7, 8, 9, 10

<sup>f</sup>  
Eph. 3, 17.

18, 19, 20.

<sup>g</sup>  
Mat. 26, 75

In preparing my selfe to receiue the Supper of the Lorde, I ought diligentlie to obserue these three things,

First, to <sup>a</sup> examine my selfe whether I <sup>b</sup> stand in faith or no, which I shall knowe if I feele my <sup>c</sup> heart assured by the spirite of God that the <sup>c</sup> punishmēt of my sinnes is fulfilled discharged in Christe, and that whatsoeuer he hath done pertaineth not onely to others: but euen <sup>f</sup> to me.

Secondlie, to examine my selfe whether



whether I find my hart g inwardly  
 ly sorz for my finnes, with an in-  
 ward hatted and lothing of sin and  
 an heartnest desire and a sure pur-  
 pose, wholy to confornte my selfe to  
 the will of Gods word.

Jerre. 4. 4  
 Joel 2. 12  
 13.  
 2. Cor. 7  
 10. 11.  
 h  
 Rom. 6. 4  
 5. 6. 7. 8  
 Phil. 3. 13  
 14. 7. 8. 11.  
 15. 5. 23. 34

Thirde, if any offence bee be-  
 twixt others and mee, that I re-  
 concile my selfe vnto them. All these  
 things; although they ought ear-  
 nestly to be considered in y<sup>e</sup> whole  
 course of our lyfe: yet s<sup>er</sup>u especiat-  
 ly when we come to the Supper of  
 the Lorde.

k  
 Luk. 1. 74  
 75.  
 1. Pet. 1. 15  
 a  
 Elsal. 6. 4. 6  
 Job. 35. 7  
 Psal. 16. 2  
 Luk. 17. 10.  
 b

### Question.

Nowe seeing wee bee saved by Christes  
 works, without our desertings; whereto  
 then now serueth our well dooing, or  
 what availeth it to doe good works.

Mat. 5. 6.  
 1. Cor. 10.  
 1. Pet. 2. 12

### Answer.

We must doe good workes, a not  
 to deserue our saluation by the: but  
 by our workes to b glorifie God, in  
 c walking as becommeth Gods  
 children, d declaring thereby our  
 thankfulness to GOD for our re-

c  
 Colos. 1. 10  
 Phil. 1. 17  
 1. The. 2. 12  
 Ephe. 4. 1  
 Ephe. 1. 4.  
 et. 2. 10.  
 Luk. 1. 75  
 d  
 Rom. 6. 1  
 12. 13. et.  
 12. 12.  
 1. Pet. 2. 5.

C. iij.

demption

2. Pet. 1. 10

What. 7. 47

1. Cor. 3. 1, 2

Rom. 14. 19

demption Secondly by our works  
to & make our election more certaine  
vnto our selues; Thirdly to fwyne  
others to Chryst by our holy lyfe &  
conuersation.

Question.

What workes callest thou good workes.

Answer.

Our workes can neuer be accep-  
table and good in the light of God,  
vnlesse in doing then we keepe these  
two things: First, that they be fra-  
med according to the rule of Gods  
a lawes and commaundementes, &  
not b after our owne deuises.

Ephe. 2. 10

Col. 3. 20

21. 22. 23.

Eccl. 1. 14

Deu. 12. 32

Esai. 9. 12

What. 15. 9

Rom. 14. 23

Heb. 11. 2

Secondly that they proceede from  
an heart c purged by faith. If ei-  
ther of these two points be lacking,  
our workes are abhominable in  
eyes of God, although they ap-  
peare neuer so glorious in the light  
of men.

Question.

Because prayer is our especiall meanes,  
which God will haue vs use to encrease  
our faith, tell mee what belongeth to

true

## Answer.

It is requisite in true praier that we obserue these five things.

Firste, that we make our prayers onely to God, through Christ and not to Saintes.

Psa. 50. 15.

ct. 81. 8. 9

Ro. 10. 13.

Jam. 1. 5.

Mar. 4. 10

b

Job. 14. 13

ct 15. 16.

ct. 16. 23.

c

1. Job. 5. 14

15.

Job. 4. 23

24.

Psa. 51. 17

ct 14 5. 18.

2. Cor. 20. 12

Mar. 6. 7.

Rom. 8. 26.

d

Jam. 1. 6.

Mar. 11. 24

Lu. 11. 9. 10.

11. 12. 13.

1. Job. 5. 15

e

Rub. 18. 1.

2. 3. 4. 5. 8. 9.

Rom. 12. 12

1. Eb. 5. 17

Eph. 6. 18.

Col. 4. 2.

Mat. 15. 12

23. 24. 8. 9.

f

Jam. 4. 3

Rom. 8. 16.

g

1. Job. 5. 14

Secondly, that we bee inwardly touched with needs of the thing we aske, hauing our minde wholly bent there vpon, and not carped with by thoughts.

Thirdly, that our prayers bee grounded vpon Gods promises with full assurance that they shall bee graunted, so farre as the Lord dooth knowe them to bee meete and needefull for vs.

Fourthly, that we continue in praier, although we haue not our requestes at the first.

Fyftly, that we aske not those thinges which we thinke good in our owne fantasie, but onelye that which GOD commaundeth vs to aske of hym: All whiche

C.iiii.

things

h  
Mat, 6. 9  
Ec.  
Lub. 11. 3  
Ec.

things be h contained in the Lords  
prayer.

Question.

*Rehearse the Lords prayer.*

Answer.

Mat 6. 9

O V<sup>r</sup> Father which art in Heauen,  
halowed be thy name: Thy king-  
dome come, thy will be doone in earth  
as it is in heauen. Giue vs this day our  
dayly bread. And forgine vs our tres-  
passes, as wee forgine them that tres-  
passe against vs. And leade vs not into  
temptation, but deliuer vs from euill.  
For thine is the kingdome, and the  
power, & the glory, for euer and euer.  
Amen.

Question.

*what doost thou desire of God in this  
Prayer?*

Answer.

2  
psal. 113. 2  
3. ct. 145. 1  
1. cor. 11. 36  
ec. 16. 27,

I First, I desyre of our heauenlie  
father, that his name may be ha-  
lowed: first in his excellent works,  
which is, when wee acknowledge,  
a his mercie, wisdom, iustice, and  
providence, that he alone worketh,  
althinges:

al thinges: and that b onelie the  
Lorde God bee had in honour, all o-  
ther set a side: Secondlie, that his  
name may be glorified in our God-  
lie liuing and conuersation.

<sup>b</sup>  
Iohn. 1. 24.  
14. 15.  
1. Iob. 5. 27  
Psal. 81. 9  
10.

2 In the second petition, wee desyre  
that God his kingdome may come;  
that is, that he will declare him-  
selfe to be King ouer his Church:  
in guiding and defending it, in in-  
creasing of the number of the faith-  
full, in c thrusting forth labou-  
ters into his haruest, and blessing  
theyr laboures, and suppressing  
the rage of the wicked tyrants. Se-  
condly that he will exercise his king-  
dome seuerally in euerie one of vs, g  
killing sinne in vs, and all worldly  
care, and renewing vs to righteouf-  
nesse of lyfe.

<sup>c</sup>  
Esa. 52. 5  
Ezec. 36. 10  
Rom. 2. 24.  
<sup>d</sup>  
Mat. 3. 2  
11. 5. 19. 27.  
11. 31. 32. 33  
<sup>e</sup>  
Mat. 9. 38  
<sup>f</sup>  
1. Ioh. 3. 8  
Ro. 16. 10  
<sup>g</sup>  
Ro. 8. 10. 11  
3. 27. 6. 6  
1. Ro. 5. 6. 7.  
3.

3 In the third petition wee desyre,  
that Gods will may be done, that  
is, that we may h willingly in all  
things relligne our selues to Gods  
will without murmuring or grud-  
ging.

<sup>h</sup>  
Luk. 22. 42  
Eun. 2. 12  
1. Pet. 4. 2  
1. Ioh. 1. 7

In

Gen. 3. 19.  
Eph. 4. 18.  
1. The. 2.  
9. 10.

k  
Psa. 145. 35

145. 27. 35  
105. 26.

Esa. 3. 1.  
Psa. 78. 19.

19. 20. 19.  
30. 16.

14. 107  
1. 2. 3.

4

Eph. 4. 12. 1

1. Job. 5. 14  
20. m

Rom. 8. 13. 1

11. 8. 28. 39  
Mat. 6. 4

11. 6. 14. 15. 1

Ruth. 6. 16

1. 2. 3.

n

Mat. 6. 14

15. 11. 5. 23

24. 44.  
1. 12. 19.

4 In the fourth petition wee praye  
that he will giue vnto vs, i waal-  
king faithfully in our calling, our  
dayly bread, that is, allk thinges  
needefull for our lyuing for this pre-  
sent life.

5 In the fift petition wee pray that  
our sinnes maye bee forgiven vs,  
that hee will not laye to our charge  
our sinnes, nor the punishmente  
due to them: bnt that hee will ac-  
cepte the death and passion of  
Christe as the full satisfaction for  
our sinnes, and that wee may heere-  
of haue full assurance in our con-  
science, that the punishment of our  
sinnes is fully discharged in Christ,  
and therefore, freely forgiven vn-  
to vs, as surely as wee doe for-  
giue others: & that n wee may loue  
one another, from the bottome of  
our hearts all desire of reuenge set  
asyde.

6 In the sixth and last petition wee  
do pray God that hee will not leade  
vs into temptation, but deliuer vs,  
that



that is, that hee o will not bring vs  
further, into the battayle with our  
spyrituall enemyes, then we by hys  
holyspyrite shall be able to perswade  
and overcome.

o  
Rom. 16. 19  
2. Tim. 4  
17, 6  
Ep. 3. 9  
11.  
1. Cor. 10. 13  
2. Pet. 2. 9

### Question.

And why is this added. For thine is the  
kingdome, the power, and the glory,  
for euer and euer, Amen.

### Answer.

Not onely to kindle in our hearts  
to a desyre the glory of God; but al-  
so to teache vs that this prayer is  
grounded vpon none other, then on  
God onely: and that we should not  
thinke the kingdom of God to be  
weake, & voyde of force and myght.  
Also that e hee is onely to be hono-  
red, prayed & glorified, and that his  
power is infynite, perpetuall and  
uerlasting. And in this word Amen,  
is expessed the seruent desyre  
to obtaine those thyngs which we  
aske of God, and our hope is con-  
fyrmed; that those thyngs which  
we aske are graunted vnto vs, by  
which

a  
1. Chro. 29, 3  
Rom. 11. 36  
b  
Psal. 114. 7  
c  
Deu. 6, 13  
Apoc. 4, 9, 11  
Apoc. 5, 12, 13,  
1. Chro. 29  
10, 11, 12, 13.

d  
1. Pet. 5, 11  
Apoc. 6, 14  
Apoc. 7. 12.



Which our consciences is pacified,  
and so we end our prayers.

Question.

Tell me now breefely the effect of all  
thou hast saide.

Answer.

By the ten commaundementes I  
see my myleable estate, that I de-  
serue death, damnation, and the  
curse of God, which must needs be  
paide, because God is iust & where  
as I my selfe am not able to pay it,  
the holy Ghost through y<sup>e</sup> preaching  
of the gospel woorketh in me sayth,  
which assurth me, that the sonne of  
God being made man for me: hath  
euen in his nature suffered what so  
euer my sins deserued, & hath made  
me with him the childe of God, and  
heire of everlasting life: wherof  
least I coulde doubt or waver he  
hath appointed two Sacramentes,  
as outward signes & tokens to be  
seene and felt of me: that as surely  
as I see my selfe made partaker of  
them outwardly: so the holy ghoste  
inwardly

inwardlie instructing me, I shoulde  
not doubt, but inwardlye to be par-  
taker of Christ himselfe, with all  
his benefites, his ransome, righte-  
ousnes and holynes to be mine, that  
in him and thoro him I shal haue  
life euerlasting. And thus being  
borne a new into this lively hope,  
by the holy Ghost: my waies shoulde  
be directed and guided by the same  
spirite, to walke in holines and  
righteousnes, all the daies  
of my lyfe. A-

men.





**A** prayer concerning  
the sum and effecte of this  
Catechisme.

**O** Mercifull and heauenly Father, for  
so much as at euery light occasion, I  
am drawn from the holy lawes, to  
the vanities of this life and vnto all sinne  
and wickednesse: I beseeche thee in mer-  
cy sette befoore myne eyes alwayes the  
remembraunce of thy iudgement seate  
and my last ende: wherby I may be dai-  
lye stirred vp to consider in what greate  
daunger I stande. through the horrible  
punishment due to my sinnes, that daylie  
growning vnder the burthen of them: I  
may flye for succour to thy beloued Son  
Iesus Christe, who hath fully payde, suffe-  
red and overcome the punishment due to  
them, and through the working of thy ho-  
ly spirite in me: I may be fully assured in  
my soule and conscience, that the curse,  
condemnation and death which these my  
sinnes deserue, is fully payde, suffered and  
ouer,

ouercome in Christ, that his righteousness  
obedience, and holynesse is mine, and  
what soeuer hee hath wrought for mans  
saluation is wholly mine. Strengthen  
this faith in me daily more and more, that  
I may inwardly feele comfort and conso-  
lation in this, that I feele thy holy spirite  
beare recorde vnto my spirite: that I am  
thy Chylde, grafted in the body of thy  
sonne, and made with him fellow heire of  
thy everlasting kingdome. Do worke in  
me by thy holy spirite that daily more and  
more I may seele sinne vye in mee, that I  
doo not delight therein, but dayly may  
grone vnder the burthen thereof: bitterly  
hate, detest, and loth sin, let my selfe and  
all y powers of my soule and body against  
sin, and haue my full delight, ioy, comfort  
and pleasure in those thinges which be  
agreeable to thy will, that I may walke  
as becommeth the Children of light, lo-  
king still for that good tyme, when it shall  
please thee to call me to thine everlasting

kingdome and ioy eternall. This

in mercie graunt vnto me, for

Iesus Christs sake my

onely Lord and sa-

uiour A-

men,

**A short Instruction to**  
 learne the Figures in numbers, necessary  
 for the finding out of the noates  
 in the margent of this Booke,  
 or any other.

		The places.					
1	i	one	thousand.	thousand.	thousand.	thousand.	hundred.
2	ii	two	thousand.	thousand.	thousand.	thousand.	hundred.
3	iii	three	thousand.	thousand.	thousand.	thousand.	hundred.
4	iiii	four	thousand.	thousand.	thousand.	thousand.	hundred.
5	v	fyue	thousand.	thousand.	thousand.	thousand.	hundred.
6	vi	syxe	thousand.	thousand.	thousand.	thousand.	hundred.
7	vii	seauen	thousand.	thousand.	thousand.	thousand.	hundred.
8	viii	eight	thousand.	thousand.	thousand.	thousand.	hundred.
9	ix	nyne	thousand.	thousand.	thousand.	thousand.	hundred.

This Sypher serueth  
 but to fill the places.  
 As thus:

10. 20. 30. 40.  
 l. xx. xxx. xl.

In the first place the  
 Figure is simply it self,  
 and no more: that is. 8.  
 The seconde place is  
 the place of tens, therefore  
 the sygure .9. standinge  
 there is .9. times ten, and  
 so of the rest.

The thyrde place is of hundredes, and the figure  
 3. standinge there, is .3. hundred. The fourth place  
 is of thousandes, and .6. there is .6. thousande. The  
 fift place is of ten thousand .8. .5. there, is five times  
 ten thousand. The sixt place is of a hundred thou-  
 sand, & so the figure .7. there, is .7. hundred thousand  
 &c. Let this suffice for this time.

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